



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

In the same way he prints *Q. Caecili*, §22, instead of *Caecili; et tuam* (the reading of the utterly discredited G¹) in place of *tuamque*, §35; *huiusmodi*, §38; *te dicturum*, §59; *praetore tuo*, §60; *facesseris*, §45; *more . . . religione*, §46; *alterum*, §53; *aegrotanti*, §70. He also retains the impossible *suspicionem* at §31; and *quam qua ipse vult* (instead of *quam qua ipse vult uti*) at §25.

When will German editors cease to vex the learner by superfluous commas? In Nohl's first page there are about a dozen that could well be spared: e.g., *id, quod facio, probabit; factum est, uti; ita sim versatus, ut; si quis . . . eorum, qui adsunt, forte miratur*. And could anything in the way of punctuation be less intelligible to a beginner than the following (§36): *Compone hoc, quod postulo, de argento, de reliquo videro?*

W. PETERSON

MCGILL UNIVERSITY, MONTREAL

Libanii Opera. Recensuit RICHARDUS FOERSTER. Vol. I, *fasc.* 1-2 Orations I-XI, 1903; Vol. II, Orations XII-XXV, 1904; Vol. III, Orations XXVI-L, 1906; Vol. IV, Orations LI-LXIV, 1908. Leipzig: Teubner. M. 46.60.

Of the professional rhetoricians of the fourth Christian century Libanius of Antioch stands easily first. Themistius, his distinguished contemporary, was a learned man and a serious student of philosophy, who, though he wrote much that was sophistic, was no more willing than Isocrates to be labeled a sophist. Libanius, on the other hand, was no philosopher, but a sophist of the better type, who had an excellent working knowledge of the Greek classics, could use them, that is to say, as literary ornament and as a storehouse of ideas, echoed their language on every page, and is readable today, for those who can read him at all, mainly in view of the peculiar pleasure derived from the detection of originals. No editor could hope, even if it were worth his while, to furnish a complete list of such references, and Foerster, like other Teubner editors of this type of literature, has limited himself to pointing out the more obvious sources, leaving us most of the pleasures of the chase.

Libanius had studied at Athens, and practiced in turn at Nicomedia and Constantinople, but preferred, in the end, his native Syrian town where he opened his school in 354. He devoted himself to instructing young barbarians, playing always a dignified rôle as the champion of Hellenism, openly loyal, even under Christian emperors, to the gods of Greece. The premature death of his pupil Julian, in whom were centered all the hope of the Hellenists, embittered the latter half of his long life. Yet though he continually paraded his grief for Julian and his dislike of Christianity, he was treated with singular indulgence by Julian's Christian

successors. The fall of paganism was followed by a gradual decline in Hellenic studies, and Libanius laments that Rome and the Roman school of law at Berytus are now among the many serious rivals to that rhetoric which had once been the pride of Antioch. One wonders if his own determined ignorance of Latin may not have been one of the reasons why the young men of Antioch sought more up-to-date teachers. Libanius is sorry for his colleagues, those four professors who had been appointed to lead their students *ἐπὶ τὴν γνώσιν τῶν ἀρχαίων*, whose fees are paid irregularly or not at all, who must sell their wives' jewelry to pay the baker, and, last infirmity, are reduced to the society of one another and to two topics of conversation, their poverty and the decay of classical studies. Libanius was a practical man, and he saw that nothing would stop the decline of rhetoric at Antioch unless its teachers would combine against the caprice of students who visited one course after another and paid for none, and the weak indulgence of parents who no longer, as in the good old days, maintained that home discipline which is the safeguard of the teacher. What he was trying to organize, in his oration *περὶ τῶν συνθηκῶν* was really a sort of university which should do away with the humiliations of individual competition. He was himself keenly alive to the prestige of large classes. None of his pupils, a motley tribe of Thracians, Armenians, Cappadocians, Carians, and the like—he gives an account of them in Oration LXII—became professors, partly because it did not pay, either in money or reputation (p. 445), partly, no doubt, because he preferred, like Jowett, to train public men to fill important posts in the empire. He had a private income, but worked harder than his colleagues, had as many as fifty pupils at one time, could boast that he had written more than any man of his day, and was always ready to make speeches to the emperor on local affairs, or the impositions of provincial governors. Antioch relied on her sophist to turn his rhetoric to any useful purpose.

If a revolt of the citizens against taxes had incensed Theodosius, or their native levy had irritated the somber Julian, Libanius would plead for clemency in terms that drew tears—nothing lay too deep for the tears of Theodosius. If the bakers of Antioch, who formed a well-organized and highly sensitive trade-union, fled as one man to the hills, which was their regular and expressive protest against a fall in the price of bread, Libanius must cajole them back to their ovens. To restore the coast cities that earthquakes had devastated was one of the more frequent duties of the emperors of that age. When Nicomedia was destroyed by an earthquake in 358, Libanius, who in general is fond of the vocabulary of earthquakes, wrote his famous monody, really an appeal for funds, in which he closely imitated his admired Aristides on Smyrna, copying his verbal antitheses and other affectations, and especially his scolding of Poseidon, the Earthshaker. For the pious Julian seems to have been the only em-

peror who could stay Poseidon in his course, and we owe to Libanius the picture of the young reactionary standing alone in his garden all day, his head bare to the falling rain, while the skeptical courtiers looked on under cover, and Julian prayed, and not in vain, to Poseidon to spare Constantinople, then in imminent danger.

When Foerster's edition is complete, students in need of a dissertation subject might do worse than turn to Libanius. Such studies would naturally be directed to his style, for the accuracy of his account of his own times will no doubt remain in dispute. Wilamowitz, who has little patience with Libanius or his tribe, thinks that the coloring of the rhetorician makes all that he wrote untrustworthy, while Foerster, after a close intimacy of forty years, refuses to admit anything of the sort.

Reiske's edition of Libanius in four volumes (Altenburg, 1791-7) has hitherto been the only accessible (though not always easily accessible) text for the Orations and Declamations, while for the Letters (1,607 in number), the student has had to depend on the rare folio of Wolf (Amsterdam, 1738). Foerster, who has labored for forty years on the text, is by no means at the end of his task. His fourth volume concludes the Orations,¹ but three volumes of Declamations are to follow, and nothing is said about a future edition of the Letters. It is not always easy to decide whether a composition of Libanius is an oration or a declamation; Foerster has, however, taken more pains than Reiske to keep them distinct.

There are nearly five hundred MSS of Libanius, dispersed in the libraries of Europe, Asia Minor, Palestine, and Egypt, all of which Foerster has examined, for the most part in person, though occasionally by proxy. His method in this edition is to indicate in the preface to each oration the main roads of the MS tradition, each MS being described in the order in which it occurs, and he has reserved much for the promised *Epilogomena* which will include such studies of Libanius as may illuminate, not only one whom Photius called the *καλὸν καὶ σταθμὴν λόγον Ἀττικοῦ*, but other contemporary writers as well. Foerster, like Reiske, does not arrange the Orations in chronological order, since to do so with precision he considers impossible, but more than once he discusses the date of a composition, especially where he finds himself in disagreement with Sievers. In following the order given by the best MSS he departs in several cases from Reiske's arrangement. Jacobs, Boissonade, Cobet, and Sintenis had already broken ground with critical work on Reiske's text and Reiske's great work was doomed to be superseded by the fact that he was himself able to revise only a part of it, and must leave the rest to his wife, who, poor lady, under the name of Reiskia,

¹ The footnote in Vol. IV, p. 23, which announces that the *Apologia Socratis* agmen orationum huius voluminis claudet, stands uncorrected, though, in the end, Foerster reserved the *Apologia* for the beginning of Vol. V.

figures in nearly all Foerster's prefaces and never with words of praise. She receives no credit for what must have been an unspeakably tedious job, and is scolded at every turn for her *incuria*, her lack of *diligentia* and *religio*, though if ever a woman proved that she possessed the two latter qualities one would say it is the Reiskia. To her, justly, no doubt, are put down all the faults, to her husband all the merits of his edition—*paulo properantius ut facere consueverat* she played her part, not knowing that she was to prove a warning to the wives of philologists.

The advantage of Foerster's instalment method is that he can reply to his critics, whose reviews he answers in a critical preface to Vol. III. He has been blamed for making his edition too long and too short, for admitting too many of his own readings into the text and not enough. He devotes fifty-three pages to the discussion of contested readings, making only the slightest concessions to his critics, of whom Herwerden, Asmus, and Croenert are the most important. His defense of a reading is usually grounded on his knowledge of the *sermo Libanianus* on which he has certainly earned the right to dogmatize.

WILMER CAVE WRIGHT

BRYN MAWR COLLEGE
March, 1909

Greek Historical Writing and Apollo. Two lectures delivered before the University of Oxford by ULRICH VON WILAMOWITZ-MOELLENDORFF. (Translation by GILBERT MURRAY.) Oxford: Clarendon Press, 1908. Pp. 45. 2s.

No summary can do justice to the infinite riches in a little room presented by these lectures. Still less is it possible to criticize the countless philological and historical *obiter dicta* thrown out by the way.

Historical science, the historical imagination, and critical methods of research are hardly a hundred years old, being later even than Gibbon. No Greek conceived of them. Yet the Greeks are the originators of history as of science and philosophy. Athens might have developed a true critical science of history had time been granted. "But the Athenian Empire collapsed . . . and on the ruins there arose that phantom growth of rhetoric and sophistic which renounced the search after truth and honesty, and which brought to shipwreck first the learning and then the whole civilization of antiquity." Much of later Greek historical writing, however, is good reading if we accept it frankly as historical romance in the manner of Scott—though without his love for local color. Yet after all it seems the difference is not so great. For we too "when once Dryasdust has done his work within us . . . use our free formative imagination." And Science will supersede Mommsen as Tacitus and